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After presenting in the introductory chapter a character-sketch of Bernhard Stade, his famous predecessor at Giessen, Gunkel gives first two articles on "Aims and Methods of the Interpretation of the Old Testament" and "Fundamental Problems of the History of Israelitish Literature." These prepare the way for the treatment of Samson; Ruth; the Psalms; the Eschatological Hope of the Psalmists; Egyptian Parallels to the Old Testament; Egyptian Songs of Thanksgiving; Jensen's "Gilgamesch-Epos"; and the Odes of Solomon.

Specialists as well as others will be grateful for the collection in book form of these essays, which had appeared before in various, mostly popular, German magazines, not always easily accessible to us on this side of the Atlantic. For though the book is altogether popular, this does not mean that Gunkel has simply restated positions well known to scholars. There is always something new and fresh, and it is always presented in a graceful literary form. Old Testament scholars have all learned much from Gunkel's investigations in the history of religion in Israel and in the history of its literature. This suggestive and beautiful collection of addresses and essays is therefore sure of a cordial welcome.

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THE GOSPEL ACCORDING TO ST. MARK. A. PLUMMER. Cambridge University Press. 1914.

THE EPISTLE OF ST. PAUL TO THE EPHESIANS. J. O. F. MURRAY. Cambridge University Press. 1914.

THE GOSPEL ACCORDING TO ST. LUKE. W. F. BURNSIDE. Cambridge University Press. 1913.

The first two of these three volumes are parts of the *Cambridge Greek Testament for Schools and Colleges*, under the general editorship of R. St. John Parry. They are in some ways above the general standard of the series to which they belong; but it is impossible to extend a cordial welcome to either of them, because it is hard to see for what purpose they can properly be employed. The *Cambridge Greek Testament* is intended for the use of "schools and colleges," and all teachers would be most grateful for a series of commentaries on the New Testament which could be put into the hands of boys and young men at schools and colleges, and used as text-books for class work. What is required is a book which will make intelligible to its readers what the real problems are. It is not necessary that the writer should expound at great length his own or other

people's opinions as to the solution of these problems. It is of course desirable to indicate the various solutions which are offered by specialists, but the most important thing is to provide a clear statement of the problems. It is unfortunately characteristic of the recent numbers of the *Cambridge Greek Testament* that they, to a large extent, reverse this proceeding. There is no clear statement of the problems, but there is a great deal of purely partisan, though sometimes quite scholarly, exposition of some particular solution of the problems, and unduly extended treatment of some special point in which the writer is personally interested.

This is markedly the case in both the present volumes. In the commentary on the Gospel of Mark, Dr. Plummer deals at considerable length with many of the introductory questions. All that is known about Mark as a historic person is stated, and he gives a very good exposition of the evidence in Papias and elsewhere as to the writing of the Gospel. When he comes to deal with the question of the sources of the Gospel he discusses some of the more difficult points of the synoptic question, but never makes it plain what that question really is. He constantly speaks of Q in such a way that a school-boy will form the idea that the contents of Q are perfectly well known; but I do not think that any one will understand Dr. Plummer's general position unless he already knows so much about the question that he is not in the least likely to be using the *Cambridge Greek Testament* as a source of information. The treatment is moderately interesting to the trained scholar; but to him it falls short of conveying new knowledge, and to any one else it is obscure because it discusses problems which are never clearly formulated.

In the same way in the notes, though it is clear that the writer is constantly thinking of the eschatological question, it is never stated properly, and no sufficient help is given to the student who has heard of it but does not understand what it is. A similar complaint must also be made of the literature which is recommended. It is all chosen so as to recommend certain types of opinion, not to forward a thorough knowledge of the difficulties. All this is typical of the reason why the *Cambridge Greek Testament* is so unsatisfactory a series. It is written by scholars in a scholarly manner; but they only attempt to explain the difficulties of their subject so as to recommend the opinions which they think to be right, and the imposing discussions which take the place that ought to be filled by simple exposition are not really good enough to have any special value for advanced students.

Similar criticism is true of Dr. Murray's commentary on Ephesians. It is surely an abuse of opportunity that in dealing with the text of the Epistle there is no adequately clear statement of the principles followed by various critics, but a long dissertation somewhat in the style of Westcott and Hort on the question whether \aleph and B had a common original. It is the sort of essay which one would regard as meritorious, but rather wooden, in a student's dissertation for a degree; but it is absolutely out of place in an elementary commentary. It is also regrettable that the writer should have thought fit to inflict on us a long and somewhat acridly written refutation of Dr. Moffatt's treatment of the authenticity of the Epistle, instead of attempting to give a judicial account of the arguments which have led scholars to have doubts on the subject. It suggests that commentaries which ought to be valuable for the use of schools and colleges are being made the dumping-ground for semi-learned expositions of personal opinion, which under the appearance of fairness and moderation are really skilful statements of partisan positions, given an appearance of certainty either by silence as to the strength of other views, or by the selection from these of their weakest points as though they represented their whole case.

The third volume is an excellent book of a certain limited kind; it makes no pretence to being a work of original research, but claims merely to give a plain statement of facts and necessary explanations. Some of course will think that the standpoint is too conservative; but it is sensible and clear, and may well be recommended to schools in need of an orthodox but not controversial or reactionary book. The statement of the synoptic problem is the best elementary exposition which I have seen in a book of this kind.

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THE ESCHATOLOGY OF JESUS. H. LATIMER JACKSON, D.D. Macmillan & Co. 1913. Pp. 378. \$1.50.

There is always a certain satisfaction in travelling with a well-informed guide, even though he be somewhat tedious with his information. Dr. Jackson wants to impress upon our minds that a familiar landscape is full of an interesting and significant species of growth, called Eschatology, which the casual traveller of the past either overlooked or ignored. To this end we are led through the Gospels, the Old Testament, and the Apocalyptic literature, in the first four chapters; then in successive chapters through a